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with no reference to Professor Bonner's illuminating paper on the subject.<sup>1</sup> He has not observed that his criticism of Gomperz' denial of protreptic purpose to the "real" Socrates was anticipated long ago in this journal.<sup>2</sup>

Not the least interesting portion of the book is the appendix on *Das delphische Orakel als ethischer Preisrichter*, by Professor Rudolf Herzog. This is intended to support Horneffer's contention that the oracle about Socrates is genuine. Professor Herzog studies in detail the edifying anecdotes of similar pronouncements by the oracle of Delphi in answer to the typical questions: who is the most pious man? who is the wisest man? who is the happiest man? I cannot take space to analyze this little treatise which is a model of compact and clear exposition. But anyone who is interested in the history of the *rustica Phidyle* idea, the Solon-Croesus story, or the legend of the seven wise men will do well to consult it. The edifying anecdotes here collected of course do not prove the reality of the pronouncement about Socrates. They only show that to Greek feeling there was nothing strange or unreasonable in Chaerophon's putting such a question to the oracle.

PAUL SHOREY

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*Aus Goethe's Griechischer Gedankenwelt.* VON KARL BAPP (Das Erbe der Alten, Zweite Reihe VI). Leipzig: Dieterich'sche Verlagsbuchhandlung, 1921.

This little volume is intended as a supplement to Ernst Maass's *Goethe und die Antike*. It may serve the same purpose in relation to William Jacob Keller's "Goethe's Estimate of the Greek and Latin Writers," (bulletin of the University of Wisconsin,) which Professor Bapp evidently does not know. Sixty out of the ninety-nine pages of this volume are occupied with a study of Goethe and Heraclitus, who is not mentioned in Keller, and only glanced at by Maass. Bapp admits, however, that his profuse quotations from Goethe are proofs of *Wesensverwandtschaft* rather than of direct literary imitation. The analogues and parallels which he has collected will be very interesting to the general student of literature and philosophy, and of the history of ideas. The philologist will have some reserves. Goethe's acquaintance with Schleiermacher's edition of the fragments of Heraclitus seems to date from 1806. Before that he of course could pick up isolated quotations in his general reading in the history of philosophy and in the classics. Professor Bapp, however, who is sure that Heraclitus was a "monist," discovers Heraclitean influence and analogies, not only in any and every expression by Goethe of the ideas of flux, relativity, the identity

<sup>1</sup>"The Legal Setting of Plato's *Apology*," *Classical Philology*, III (1908), 169 ff.

<sup>2</sup>Shorey, review of Gomperz' "Greek Thinkers," *Classical Philology*, I (1906), 295 f.

of contraries, the cycle of life and death, and the logos, which Goethe might have picked up from Giordano Bruno, the Stoics, Cicero's philosophical works, and Lucretius, but also in all poetic and dialectic developments of "pantheism." Thus Spinoza and Hegel contribute to Goethe's Heracliteanism, and Herbert Spencer would have done so, if Goethe had known him.

Newer and more useful to the present reviewer is the compact little essay on Goethe's *archeologische Arbeiten*, which assembles facts not given by Keller or Maass, and much more significant for Goethe's intellectual life than the extremely vague parallels with Heraclitus. The chapters on Goethe and Euripides and Goethe and the *homerische Frage* contain less matter than the corresponding sections in Keller.

But with the guidance of Wilamowitz Bapp offers a more critical treatment of Goethe's attempted restoration of the Phaethon.

PAUL SHOREY

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*Bronzi Arcaici e Ceramica Geometrica nel Museo di Bari.* By  
MICHELE GERVASIO. Bari, 1921. 8vo., pp. xii+371, 18 pls.,  
84 figures in the text. 40 Italian lire.

This work forms Vol. XVI of the *Documenti e Monografie* brought out under the direction of the "Commissione Provinciale di Archeologia e Storia Patria." It is excellently produced, the type is clear and accurate, the figures in the text happily chosen to illustrate special points, and the plates are admirable, especially the two in color, which give an excellent impression of the unusual group of ceramics treated in this monograph.

The majority of the objects were found on the slopes of Monte Sannace in an archaic necropolis where the graves differed in character according to the level at which they were found. Some were rectangular trenches cut in the bare soil with large stones at each corner to sustain a heavy stone slab. At a slightly greater depth the graves were hollowed out in the tufa, and they also were covered by the slab. But more frequent is the tomb made of a large monolithic tufa sarcophagus, buried at a depth of 1 m. 50. These sarcophagi are often found in the district, and are used by the peasants as water troughs for their cattle.

The funereal objects are usually discovered, not in the sarcophagus, but piled outside at the head of the coffin. When uncovered the bodies were often found wrapped in mantles woven with gold and silver thread which instantly crumbled away upon exposure to the air.

The ceramics of the archaic necropolis may be divided into two groups, indigenous and imported.

The co-existence of Corinthian products with certain Ionic elements is confirmed by two most important specimens, a Corinthian crater and a